SrI

Sarva desa dasA kAleshu avyAhata parAkramA

rAmAnujA AryA divyajnA vardhatAm abhivardhatAm

[May the most celebrated commands of bhagavad rAmAnujA grow & flourish across time and space without any interference]

மங்கள ஸ்லோகம் (Invocation verses)

அகில புவந ஜந்ம ஸ்தேம பங்காதி லீலே
விநத விவித பூத வ்ராத ரக்ஷைக தீக்ஷே
ஶ்ருதிஸிரசி விதீப்தே ப்ரஹ்மணீ ஶ்ரீநிவாஸே
பவது மம பரஸ்மிந் ஶேமுஷீ பக்திரூபா

akhila bhuvana janma sthEma bhangAdI leele
vinata vividha bhUta vrAta rakshaika deekshE
sruthi sirasi vidIptE brahmaNi srInivase
bhavatu mama parasmin sEmushI bhakthirUpA

The Lord, who creates, sustains and dissolves the entire universe for His own sport, has taken a promise to protect His surrenders. He is revealed fabulously in the Upanishads. May that Lord SrInivasa bless for my knowledge manifest into bhakthi.

பாராஶர்ய வச: ஸுதாம் உபனிஷத் துக்தாப்தி மத்யோ த்ருதாம்
ஸம்ஸாராக்நி விதீபந வ்யபகத ப்ராணாத்ம ஸஞ்சீவநீம்
பூர்வாசார்ய ஸுரக்ஷிதாம் பஹுமதி வ்யாகாத தூரஸ்திதாம்
ஆநீதாம் து நிஜாக்ஷரை: ஸுமநஸோ பௌமா: பிபந்து அந்வஹம்

pArAsarya vachas sudhAm upanishad dhuktApati madyOdrudAm
samsArAgni vidIpana vyagapata prANAthma sanjIvinIm

pUrvAcArya sUrakshidAm bahumati vyAkAda tUrasitAm
AnItAm tu nijAksharai sumanasO bauma bipandhu anvaham.

The nectar of the teaching of Parasara's son, vyAsa, was brought from the middle of milk-ocean of the upanishads. Like sanjivini medicine, that restores the strength of individual souls which was lost in the fire of birth/death cycle. That nectar was safely protected by the old AcAryAs. May intelligent men enjoy daily that nectar, now presented through my own words!

பகவத் போதாயந க்ருதாம். விஸ்தீர்ணாம். ப்ரஹ்ம ஸூத்ர வ்ருத்திம். பூர்வாசார்யா: ஸஞ்சிக்ஷிபு: தந் மதாநுஸாரேண ஸூத்ராக்ஷராணி வ்யாக்யா ஸ்யந்தே

bhagavad bOdhAyana kruthAm visthIrNAm brahma sUttra vrittim pUrvAcAryA Sanjikshibhu: tan mathAnusArENa sUthrAksharANi vyakyA syanthE

bhagavad rAmAnujA starts his SrI bAshyam with these words – "bhagavAn bOdhAyanA has composed " vritti", an extended enlightenment for the brahma sUtrAs. It was shortened by former teachers. In concurrence to their explanations, each word of the sUtrAs will be dealt comprehensively in this effort."

அத்யாயம் 1 – Chapter 1

1 Each adhikarNam (usually) has one or more sUtrAs (original aphorisim), followed by 5 parts

vishayam (subject),
samsayam (doubt),
pUrva paksham (others' philosophy),
siddhantam (our conclusion), and
prayOjanam (benefit).

2 Meaning with adhyAya-pAdha summary from svAmi Desikan's adhikaraNA sArAvali

1. **"Srashta"** (ŠÃ‰¼¡) [1-1]
   a. Sriman nArAyaNA is the brammam
   b. He is the jagat kAraNam (creator, sustainer, dissolver of the universe)
2. **"DEhi"** (§¾†£) [1-2]
   a. Shreeman nArAyaNA is the soul
   b. All the sentient and non-sentient (chit & achits) are his body
3. **"Swanishta: (**ŠÅÉ¢‰¼¡) [1-3]
   a. " ShrIman nArAyaNA is the Supreme Lord
   b. and is the supporter/controller/Owner of the universe and
   c. He is unpatrolled and unsurpassed
4. **"Niravadhi MahimA"** (¿¢ÃÅ¾¢ Á†¢Á¡) [1-4]
   a. He is infinite with infinite supremacy.

3 Brahmma sUtrA & Triuvoimozhi connection

1. SamanvyAdhyAyam 1 = tiruvoimozhi 1-1-1 through 1-1-6

2. avrOdhAdhyAyam 2 = tiruvoimozhi 1-1-6 through 1-1-11
3. sAdanAdhyAyam 3 = tiruvOimozhi 1-2-1 through 1-2-9
4. phalAdhyaayam 4 = tiruvOimozhi 1-2-10 through 1-2-11 and 1-3-1 through 1-3-5

4 athAthO brahma jign~AsA (1-1-1)
(«¾¡§¾¡ ôÃõÁ ƒ¢ï»¡…¡)
Then, therefore, the inquiry (desire to know) of the ultimate (brahmam)

5 Bhagavad rAmanujA's explanation starts with [Only a sample is given here. We will stick mostly with the meaning and not the source code]

Athra ayam aTHa shabdhah AnanthyaaryE bhavathi;
ada: sapthO vrittasya hethubhAvE;
adIda sAnga sasiraska vEdasya adikata alpAsitra kevala karma jnAa dhaya sanjAta mOkshabhilAshasya Ananta stita phala bramma jignAsAhi anantra bhavini
brahmaNO jignAsA bramma jignAsA;
brammana iti karmaNi Shashti

அத்ராய அத சப்த ஆநந்தர்யே பவதி
அத: சப்தோ வ்ருத்தஸ்ய ஹேதுபாவே
அதீத ஸாங்க ஸசிரஸ்க வேதஸ்ய அதிகத அல்பாஸ்திர கேவல கர்மஜ்ஞாந தயா ஸஞ்சாத மேக்ஷாபிலாக்ஷஸ்ய அநந்த ஸ்திரபல ப்ரஹ்ம ஜிஜ்ஞாஸாஹி அநந்தரபாவினி
ப்ரஹ்மணோ ஜிஜ்ஞாஸா ப்ரஹ்ம ஜிஜ்ஞாஸா
ப்ரஹ்மண இதி கர்மணி ஷஷ்டி

6 In “athra ayam aTHa sabdhah AnanthryE bhavathi”, the word 'aTHa' = 'then', 'after something.' [Anantarya = immediate succession]

7 In 'Atha sabdhah vrtthasyahethubhAve', the word aTHa = “Therefore” which implies the need of the knowledge of Brahman because the knowledge rituals alone will not uield liberation.

8 Vishayam: After learning in pUrvamImAmsA, the results of the rituals give only minor/trivial (alpa) and brief/transitory (asthira) rewards, I now explore the brammam.

9 Samsayam (doubts) Here rAmANujA deals separately a section called laghu (easy) purva paksham (other philosophy) and laghu siddantam (easy way of our interpretation)

10 rAmANujA explains that inquiry of karmA should precede inquiry of brahman. **[ப்ரம்ம விசாரத்துக்கு முன் கர்ம விசாரம்]**. He calls the former as pUrva vruttam (happened before) **(பூர்வ வ்ருத்தம்)**.

11 Purva paksham

1. To explore brahman, no need to explore karmA (rituals and their effect)
2. **[கர்ம விசாரத்துக்கு பிரம்ம விசாரம் என்பது அவசியமில்லை].**
3. No necessity for the inquiry of pUrva mImAmsA.

12 VyAsa states to gain the brahma knowledge (ப்ரம்ம ஞானம்), one needs four vehicles, sAdhana chathushtayam {ஸாதன சதுஷ்ட்யம்}

a. nithyAnithya vasthu vivEham
(நித்ய அநித்ய வஸ்து விவேகம்)
Discrimainative knowledge on the permanency

b. iha amudra phala bhoga virAgah:
(இஹ அமுத்ர பல போக விராக:)
Dispassion on worldly pleasures

c. samadhamAdi sAdhana sampath
(ஸமதமாதி ஸாதன ஸம்பத்துக்கள்),
Discipline of all senses (including mind)

d. mumukshUtvam
(முமுக்ஷுத்வம்)
Desire to go to moksham.

13 The above four can be approximated as – **4Ds**
Discriminative knowledge, **D**ispassion, **D**iscipline and **D**evotion
(ஞானம், வைராக்யம், அனுஷ்டானம், பக்தி)

14 pUrva pakshi – To explore brahmam, if one satisfies the above as prerequiste, that should be enough and no need for karmAnushtAnam

15 siddhAntam

Discriminative knowledge is developed as one goes through karmAs and realizes the drawbacks

Desire to go to moksham will be intensified as one hears more about the greatness of brhamam during the study of the brahma sUtrAs?

If so, we can't keep sAdana chadhustym, as the prerequisite

It is developed as one goes through the practice.

16 That is why, pUrva mImAmsA and uttara mImAmsA combination is treated as one integrated sAstrA.

17 Starting from first sUtrA in pUrva mImAmsa "athAthO dharma jign~AsA" to the last sUtrA in brahma sUtrA anAvrutti shabdAt anAvrutti shabdAt (அநாவ்ருத்தி ஶப்தாத் அநாவ்ருத்திஸாப்தாத்) is considered as one sAstrA.

18 Dispassion can't be a prerequiste to study brahma sutrAs, when brahma sUtrA itself talks about vairAgyam (வைராக்யம்) chapter 2-3 and 2-4 (2nd adhyAyam and 3&4 pAdhams).

19 In Chapter 3-4, vyAsa himself mentions how karmA is essential for bhakthi and jnanam.

20 Without proper karmA, how can one do bhakthi? A person would not know what bhagavAn likes and what He doesn't, without the help of sAstrA.

21 Jaimini in his sUtrA says "sothanA lakshaNam artho karamA" {சோதனா லக்ஷணம் அர்த்தோ கர்மா} [codana lakshaNam arttO karma]. Obeying bhagavAn's commands is called karmAnushtAnam [like sandhya vandanam] codana = precept, impelling, obliging.

22 karmAushtAnam, makes one lovable by bhagavAn; cleanses one's mind; then the inquiry about brahmam (ப்ரம்ம விசாரம்) makes sense. Even in daily life, Anukulya sankalpam and prAtikulya varjanam is important for any favor

23 pUrva pakshi: To understand brahmam, knowledge alone is enough. Why does one need upAsanA (bhakti)? [வாக்யார்த்த ஞானம் அவசியம், த்யான ரூப ஞானம் அவசியமா?]

24 siddhAntam: Brahad Upan says, AthmAvA arE dhrashtavya srOdhavya: mandhavya: nidhidhyAsidhavya: {ஆத்மாவா அரே த்ரஷ்டவ்ய: ஸ்ரோதவ்ய: மந்தவ்ய: நிதித்யாஸித்வய:}. VedAs command that one should first recite vedAs (adhyanyanam), learn the meaning in them (srvaNam), meditate (mananam) to confirm the heard meaning, and nidhidhyAsanam (dhyAnam, upAsanam). Meditation, is emphasized here.

25 So, knowledge is necessary condition, but not sufficent. Action is required. Knowledge needs to blossom into dhyAnam, bhakthi. Like advising a poor man, "Poverty us in your mind. If you clear

that, you will be rich," will give him the only knowledge, but action is needed

26 rAmAnujA questions,
does jnAnam arises by the mere study of vedAntavAkyAs ?
or by meditation on the knowledge obtained by that study?

27 If one can attain the knowledge of brahman, by the mere study of the texts like 'thathvamasi', 'ayam AthmA brahma,' then there would be no logic in the words like 'brahma vidhyAth (know brahman),' and 'upAseetha (meditate).'

28 What is dhyAnam?
'dhyAnam cha thailadhArAvath avicchinna smrthisanthAna roopam,' **(த்யானம் ச தைலதாராவத் அவிச்சின்ன ஸ்மிருதிஸந்தான ரூபம்)**
Continuous flow of remembrance; like the stream of continuously dripping of oil without any gap.

29 'DhruvA smrthih; smrthilabhde sarvagranTheenAm vipramokshah, **(த்ருவா ஸ்மிருதி: ஸ்மிருதிலப்தே ஸர்வக்ரந்தீநாம் விப்ர மோக்ஷா)** Chan upan says, when the constant remembrance (dhruva smrthih) is attained, all the knots broken.

30 This dhyAnam, needs to lasts throughout one's life. AprayANayAth **(ஆப்ரயாணாத்) (brahma sutra 4-1-12)**
chAndOgya Upanishad says YaavadhAyusham – Â¡Å¾¡Ô„õ = as long as life lasts

31 The effect intense remembrance (Dhruvasmrthih) will be the same as seeing. katOpanishad says,

'nAyamAthmA pravachanena labhyah na meDhayA na bahunA sruthEna yamaivEsha vrnuthE theEna labBhyah thasyaisha AthmA vivrNuthE thanoom svAm,

நாயாயமாத்மா ப்ரவசநேந லப்ய: ந மேதயா ந பஹுனா ஸ்ருதேன யமேவைஷ வ்ருணுதே தேந லப்ய: தஸ்யைஷ ஆத்மா விவ்ருணுதே தநூம் ஸ்வாம்).

Lord cannot be attained by talk, contemplation or by hearing. Only to him whom He chooses to manifest, He reveals Himself.'

32 From the above, rAmANujA says, it is obvious that brahman cannot be realized by mere sravaNa, manana and nidhiDhyAsana, as professed by others.

33 Now back first sutrA. We have two propositions –

1. vedantA vAkyams should be used only to inquire brammam.
2. Brahmam needs to be inquired only through vedAntA. **[வேதாந்த வாக்யங்களைக் கொண்டு ப்ரம்மத்தைத்தான் விஜாரிக்கணும். ப்ரம்மத்தை வேதாந்த வாக்யங்களால் மட்டும்தான் விஜாரிக்கணும்.)** Mutual dependency and exclusivity.

34 Samsayam Does vedAntA vAkyams (vedic texts) lead to realize brahmam?

Commands (imperative mood) can yield results (like do this yAgA and you can become indrA), but simple statements would it show brahmam [like satyam jnanam anantam brahmA]?

Child learns from action sentences, but what would it learn from statements? [eg. We will go to shop and buy a toy, as opposed to, it is a good day]

35 siddhAntam: Child learns from statements too – How about "This is your dad", "This is your home".

36 So one can understand brahmam from vedAntA statements too, like jagad kAraNam tat brahmA [**ஜகத் காரணம் ப்ரம்மம்**]

37 The word brahmam needs to be defined –

BrahmasabdhEnacha svabhAvathah nirasthanikhiladhoshah anavadhika athisaya asankhyEya kalyANagunaganah Purushotthamah abhidheeyathE

ப்ரஹ்ம சப்தேநச ஸ்வபாவத: நிரஸ்த நிகில தோஷ அநவதிக அதிசய அஸங்க்யேய கல்யாண குணகண: புருஷோத்தம அபீதயே
ஸர்வத்ர ப்ருஹத்வ குணயோகேந ஹி ப்ரஹ்ம சப்த:

38 brahma' = Supreme Purusha, NArAyaNa, naturally void from defects, and is full of infinite, perfect, unimaginable auspicious qualities. = not nirguNabrahman.
Also brahma = nArAyaNA anavadhika **அநவதிக** = limitless, asankhya **அஸங்க்யேய** = countless

39 brahman = nothing but sarevesvrA Brahma sabhda is derived from the root 'brh' = huge, great. It is applied in all facets.

40 **ஸோஸ்ய முக்யார்த்த:** mukhyArTha of the word (not an adjective) = possess the greatness to an infinite degree naturally. 'bhagavat' = Lord

41 **'sa EvA JIJNaSYAH**, ' He alone needs to be inquired, where JIJNaSYAH means jnAthum icchA = desire to know.

42 No qualms among interpreters where each adhyAya ends in brahma sUtrA. sUtrAs themselves confirm that.

- Each adhyAya ends with the last word repeated twice and the whole treatise ends with the last sutra repeated twice.

ஏதோ ஸர்வே வ்யாக்யாதா வ்யாக்யாதா (ஸு 138)
வைசேஷ்யாத் து தத்வாத: தத்வாத: (ஸு 287)
ஏவம் முக்திபல அநியம: ததவஸ்தாவத்ருதே ததவஸ்தாவத்ருதே (ஸு 469)
அநாவ்ருத்தி சப்தாத் அநாவ்ருத்தி சப்தாத் (ஸு 545)

43 Remember we are dealing with vedAnta vAkyams and trying to interpret them properly.

- First of the two propositions, siddhapara vEdAnta vAkyams (**mere statements**) will not give any meaning and only the niyogam (command or imperative mood) will - was refuted previously.
- The second proposition **how to define the undefinable brahmam** is handled next

44 Four pAdams in first adhyaayam can be summarized as

1. aspashta dara jivAti linga vAkyams
    a. [Not very clear in defining jagad kAraNam for jeevAs (individual souls) and others].

b. Need to removed jeevAdi dhara vAkyams and insert brahma vAkyams

2. aspashta jeevAdi = spashta brahma
3. spashta (aspashta brahma)
4. sapshta dara (aspashta

45 ayokaviviachetam – 1st padam All other anyogavivachedam

LECTURE – 06 (sUtrAs 2-4)

46 Topic – 2 (janmAdikaraNam)
The identity (distinguishing features) of brahmmam

47 Connection to Topic 2 (adhikaraNam)
1st sutra tells about to inquire brahmmam and now how we identify that brahmmam

48 SUTRA - janmAdyasya yatah (1-1-2)
ஜந்மாத் யஸ்ய யத:
{brahmam is that} from which the origin etc. of this {world proceed}

aSya – For this {universe}
janmAti – birth, stay and disappearance etc.
yatha: - from whom it happens, {understand that is brahmam}.

49 **EXPLANATION** - Who is the jagad kAraNakan?
1. For this world appearance, sustenance and dissolution etc. happens from which? –
2. jagad sruhti, sthithi and samhAram happeans by whom?

50 **BACKGROUND** What is the identity of the brahmam?
1. If brahmam is undefinable, how are you going to define the undefinable?
2. What is the identity or distinctive feature for brhamam? **[ப்ரமமத்தினுடைய லக்ஷணம் என்ன?]**

Here some terminology –

- visheNanam means inseparable attribute (like short person) and
- upalakshaNam means temporary attribute (person wearing red shirt).

51 **MATTER (vishayam):** Taittriya upanishad says,

yatO vA imAni bhUtani jAyantE,
yEna jAtani jIvanti,
yat parayantyabhi samvisanti,
tad vijiinyAsasva, tad braahmEti
யதோ வா இமானி பூதானி ஜாயந்தே।
யேந ஜாதானி ஜீவந்தி।
யத் ப்ரயந்த்யபி ஸம்விஸந்தி।
தத் விஜிஜ்ஞாஸ ஸ்வ। தத் ப்ரஹ்மேதி।

yata: vai imAni bhUtani jAyantE
From where these living things are born?
yEna jAtani jIvanti
How the born things are living?
yat parayanti abhisam visanti -
After death where they go and get dissolved?
tad vijiinyAsasva, tad braahmEti –
Learn that as brahmam

52 Upanishad vAkyams like the above says, brahmmam is jagad kAraNatvam.

1. First SutrA said, we can do bramma vicAram (dhyAnam).
2. This 2nd sutra says we can understand that brammam through jagad kAraNatvam.

53 **DOUBT (SamSayam):** The above statement says about the "cause". Will it be the identity of brahmam or not? [ஜகத் காரணத்வம் ப்ரம்மத்துக்கு லக்ஷணமா?) (example – giving verdict is the lakshaNam for the judge?)

54 OBJECTION (pUrva paksham) - The three distinct tasks should be from 3 distinct personalities

1. Because when we say a cow with two horns, broken horn and no horn, we mean 3 different cows only.
2. Even in reality, we see the mason may be good in building but on tailoring. A tailor may be good in stitching but not on construction etc. Then how is it possible for a single personality to do all the three?

55 ANSWER (siddhantam) – "From which", "in which" and "into which" are not contradicting

1. The answer is when we describe the chairman, CEO and President of the company, it doesn't have to be 3 different persons. It might as well be just one.
2. So brahmmam can be the cause of all the three tasks and do not contradict with each other.
3. Gopalan can be dark, wearing suit and shoes. Here Gopalan is visheshyam. Darkness, suit and shoes are visheshaNam. For a single viseshyam, there can be several visheshNam.
4. Because visheshaNams are different, visshesyams doesn't have to be.
5. Titles are different does not mean the officer has to be different.

56 So jagad janmAdi kAraNam can be the lakshaNam for brahmmam

57 TOPIC -3 (sAstra yOnitva aDhikaraNam)

Scriptures (vedAntA) is the final authority

58 CONNECTION TO THE TOPIC - We started to inquire brahmmam and that brahmmam can be identified as jagad karaNakan. Now that can be inferred only through sAstrAs

59 ShAstra yonitvAt (1-1-3). [சாஸ்த்ர யோநித்வாத்]

1. Because scripture is the source (of the knowledge of Brahmam)
2. upanishads are the means to understand the brahmmam
3. Brahmmam is understood only through Upanishads

60 EXPLANATION – We saw Upanishad vAkyams like "yado va Imani" infer brahmmam. But besides the veda vAkyams, pratyaksham, anumAnam will not indicate the brahmmam.

61 **MATTER (vishayam)** This sutra also handles the Upanishad vAkyam "Yato vA imAni" These will indicate brahmmam.

62 **DOUBT (samsayam)** – Will it alone indicate brahmmam or not

63 OBJECTION (pUrva paksham) No it will not indicate

1. In real world we see a person makes a pot. Similarly, the world needs to be created and dissolved by a person only
2. So that could not have been done by jeevAs who have only limited knowledge and energy.
3. So something other than these jeevans, who is sarvaJjan (omniscient, all-knowing), sarva sakthan (infinite energy) has to be the karthA (doer).
4. So yyow do you come to this conclusion? Only by logic and inference (anumAnam)
5. So where other pramANAs fail, sAstrAs can be used.
6. So vedAnta vAkyams can't infer brahmmam

64 **ANSWER (siddhantam)** If the world which has birth and dissolution, has to be known only inference (anumAna pramANam) then we reconcile visvAmitrA who did the creation for (Trisankhu) ?

The anumAna pramANA alone can't distinguish visvAmitra and the real brammam who is beyond all.

65 So vedAnta vAkyams alone can infer brahmam when it can't inferred by other means.

66 **TOPIC (aDikaraNam) - 4 Ultimate objective of life (samanvaya aDikaraNam)**

67 CONNECTION (aDikaraNa sangati) – All the sAstrAs are in synch in explaining the brahmmam

68 **Tat tu samanvayaat (1-1-4). [தத்து ஸமந்வயாத்]** But, all sAstras infer brahmmam harmoniously

69 Tu – On the contrary

tat – that which can be understood through sAstrAs

samanvyAt – is in perfect agreement with brammam (who is Anandam) [Note: sam + anvayam ; anvayam= link, connection, relationship]

70 EXPLANATION vedAnta vAkyams infer parama purushArttam
vedAnta vAkyams explain brammam which is Anandam
So Vedanta vAkyams infer brahmmam, which is the ultimate objective

71 MATTER (vishayam) – Same "yato vA imAni"

72 DOUBT (samsayam) whether these vAkyams infer brahmmam or not?

73 OBJECTION (pUrva paksham)

1. It is not clear whether vedAnta statement referred here indicates brahmmam as the ultimate objective
2. YajatE (Do this), satyam vada (Tell the truth), na himsayAt sarva bhUtAni don't hurt any living thing) – Statements like this in karma khANDA induces one to do good deeds and through which it gives svargam etc.
3. VedAnta statements do not indicate these type of commands.
4. They never show a treasure and tell "Here is the treasure, take it"

74 ANSWER (siddhantam)

1. vedAnta vAkyams like – *anandam brammaNO vidvAn, Anandam bramma:* - indicate clearly brammam is the supreme Ananda svarupan.
2. To attiain brahmmam is to attain bliss.
3. Though karma khANDA gives commands for doing yAga, yajjams, **they do not guarantee mOksham**, but yields only trivial rewards like svargam.
4. vedAntA indicate directly the parama purushArttam, the attainment of final bliss

75 In summary

1. 1st sutra – mimAmsakAs say brahmmam can't be already existing object. That is dismissed
2. 2nd sUtrA – brahmam can't be defined is refuted
3. 3rd sUtrA – brahmmam can be known by other pramANams is refuted. It can be known only through sAstrAs
4. Inquiry of brahmam is the final reward and it is not waste

76 First 4 sUtrAs known as chatus-sUtree and it is SrIbAshyam in a nutshell

77

78 ChandOgya Upanishad says,

1. sadheva sowmya idham agra AsEth EkamEva advithEyam
   (ஸத் ஏவ ஸௌம்ய இதம் அக்ர ஆஸீத் ஏகம் ஏவ அத்விதீயம்)
2. Before, my dear, this was 'sat' only, one only without a second.

79 This is taken as implying that the 'sat', Brahman is alone real, denying the existence of anything else other than Brahman

80 'thadh aikshatha bahu syAm prajAyEya, that thEjO asrjatha [தத் ஐக்ஷதாம் பஹுஸ்யாம் ப்ரஜாயேய தத் தேஜோ அஸ்ருஜத)